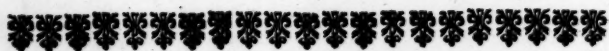




Imprimatur,

Febr. 1.
1678.

Guil. Sill, R. P. D.
Henr. Episc. Lond.
a Sac. Dom.

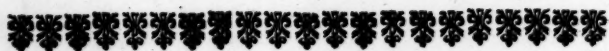




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A
S E R M O N

PREACHED

On the Thirtieth of *January*, 167⁸.

BEING THE

A N N I V E R S A R Y

Of the MARTYRDOM of

King CHARLES the First,
of Blessed Memory,

A N D

Published at the Request of some Friends.

B Y

EDWARD PELLING, Rector of
S. Martyns Ludgate.

L O N D O N,

Printed for *Jonathan Edwin*, at the Three Roses in
Ludgate-Street. 1679.

A

SERMON

PREACHED

BEING THE

ANNUAL

SERMON OF THE FIRST

OF THE YEAR

BY THE REV. J. H. ...

LONDON

Printed for ... at the ...

A
SERMON

PREACHED

On the Thirtieth of *January*, 167⁸₉.

Prov. VIII. 15.

By me Kings reign.



ERE not the Annals of the *Late Times* written in the Memories of the generality of Men; or were not a fresh Generation sufficiently informed touching that Execrable Murder, whereof their Parents were guilty this Day, it would be necessary for me to give you an account of the sad Occasion of our meeting now. But the Clamour of the World about our ears, the Judgments of God that have alarm'd us even at our doors, that Reproach and Infamy which this Nation lyeth under, those Miseries we have felt, and those we fore-see; but above all the Consciences in our breasts,

cannot but storm us into a Confession, that *this day the Anointed of the Lord was cut off, the Honour of Christians, the Wonder of Ages, the Mirror of Kings, the Noblest of Martyrs, and the best of Men.* This day that mighty Man fell, by the hands of his own Subjects he fell, by the merciless Ax he fell, before the face of the Sun, and at his own doors he fell; and with him the breath of our Nostrils was taken away, the Joy of the Earth, the Beauty of *Si-on*, the Fountain of Law, and the Father of the Church; and all Order, Peace, and Religion followed him, and was buried with him in the same Grave. Be astonished, O ye Heavens, and let the Earth put on her Weeds of mourning; let Rhetorick be silent, and our Thoughts be confounded with horror; let Christianity hide her Face, and let the Thrones of Princes be cover'd with Sack-cloth; let the Voice of Loyalty be still, and let all Faces gather blackness; for this was a thing never seen, never heard of before; the Tongue of Men and Angels is not able to express the black Circumstances of it; that Majesty should be accused for Disloyalty to the People, that Subjects should oppress their Sovereign by such pompous and solemn Artifices of Cruelty; that Christians, who are commanded to *Obey* for Conscience sake, should for Conscience sake *Rebell*, for Conscience sake turn the whole Land into an *Aceldama*, a Field of Blood, and at last be so bold as to cut off, not the *Skirt of his Garment*, but the *very Head* of the

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the Lords Anointed, and that for Conscience sake too ; that they should be so profligate and prodigiously wicked, as to stamp upon all these *unnatural* Proceedings the *sacred* Names of Justice and Religion : This is such a *Mystery of Iniquity* as no Age can parallel ; no History cometh near it, but that which tells us of the Selling and Arraigning, and Condemning and Executing of the Son of God himself.

But as long as the Fifth of *November* and the Thirtieth of *January* stand in our *Calendar* in Red Letters, we shall never want occasion of informing the World (if it be not inform'd enough already) of the bloody Attempts of the *Romish*, and the *Reformed* Jesuite, the Devil with a Crucifix and a Legend, and the Devil with a Bible and *Samuel's Mantle*. I join them together, because like *Sampson's* Foxes, they set all on Fire, though they are turn'd tail to tail, and their Faces look two contrary ways.

The Argument which has been used by many men to prove the Papacy to be Antichrist, is this, that the Pope exalteth himself above all that is called God, that is (as some Divines understand it) above the Kings of the Earth, arrogating to himself a Power over them *in things Spiritual*, and in Temporal matters too, *in ordine ad Spiritualia*. If this be true, I know not how They can rub the mark of the Beast out of Their Foreheads, who pretending to be Reformers, have claimed the same Power over Kings, whom they are pleased to call Tyrants, as the Pope doth

A Sermon Preached

doth over those whom he is pleased to call Hereticks. Sure I am, 'tis an Antichristian Principle which was never held till these last days, when men of debauch'd Consciences have counted it a great piece of Religion to be Traytors. And into the bargain, 'tis a Principle so seditious, that I am not afraid to say, 'Twas the Trumpet that founded a *Battalia* in 1642. And the Ax that cut off the Kings head in 1648.

I find those who were good Christians, and Loyal Subjects, opposing this Principle throughout the late Troubles, (when *Goodwin* and *Bridges*, and the rest of those Rebels defended it in Print,) particularly, the Judicious and Excellent Dr. *Hammond* did learnedly confute it in that Treatise of his—*Of Resisting the Lawful Magistrate*, which was written in the Heat of the War; And afterwards in his Address to the Lord *Fairfax* and his Council of War, when they had the King in their Clutches. The Sober World saw, that nothing could promote, or justify a Rebellion, nor erect first a Tribunal for the King's Arraignment, and then a Scaffold for his Execution, but this *Bloody* and *desperate* Doctrine, that *The Magistrate hath his Authority from the People, and that they may re-assume the Authority to themselves, and both Try and Sentence Him, in case of default.*

A man might wonder, that since God hath brought a Calm upon this Land by the Happy Restauration of an Exil'd Prince, the same boisterous *Euroclydon* should rise again upon our Coasts,

Coasts, to sink this Kingdom *deeper than ever* in a Gulph of miseries ; But such is the temper of men who love to swim upon the top, like mire in troubled Waters, that nothing is a greater *Eye-sore* to them, than a *lasting Peace*. We know, that some pretending to wit and Policy (I wish I may say Christianity too) have declared to this purpose, that *The King is King by Law*, that *Government is not Jure Divino*, but that *the Country-Swain hath as good a Title to his Cottage as the King hath to his Crown*. And I confess, if *St. Hobbs*, or *St. Machiavil*, be as Authentick as *St. Paul*, if once the Scriptures come to be degraded into the same Classis with *Magna Charta*, and the *Voice of the People* be made as Authoritative as the *Word of God* ; so it is.

But let them put upon it the best Gloss they can, to make it popular and pleasing to the Rabble, it is destructive of all Government, and may be compared to the Locusts, *Rev. 8.* which though *they had comely faces like men, yet were their shapes like unto Horses prepared unto Battel, and had tails like unto Scorpions*. We have found by woful experience, that it hath involv'd this Kingdom in *One Unnatural War* already, and he that is not so quick-sighted as *Lyncus*, may yet easily fore-see, that when ever it shall be radi-cated in the Consciences of a Tumultuous Rout (and there be many aking Teeth among us) it will *Rise* it in another.

For these Reasons, I hope it will not seem either *unseasonable*; or *unnecessary*, if to answer

those Obligations, which Religion and Allegiance both have laid upon me, I discourse at this time touching the Chief Magistrates Authority; and for my Subject, I have made choice of these words of Wisdom, that is, the Son of God, the Wisdom of the Father, *By him Kings Reign*; by his Power and Authority, though they are appointed for the Peoples good, yet are they not the Peoples Creatures, they receive not their Commission from any thing under Heaven, nor is their Power a *Derivative*, from any *Consent*, or *Suffrage of men*, or *Humane Law*; but from his Appointment who is the Original of all Power, and whose Trustees, and Representatives, and immediate Deputies they are. *By me Kings Reign.*

I know some have look'd upon this Position, as somewhat too much and too lofty to be granted, and would fain have it pass as a piece of Courtship and Flattery brought into Request of late by some Prelates of this Church, by one especially, whose Head was more worth than the Noblest *Dathan's* that ever followed *Corah* in his Conspiracy. And therefore for the clearing of this matter, I shall endeavour to make it good by Scripture, and Reason, and the Testimonies of the Ancients, which I hope will be enough to satisfy any man but an *Atheist*, but an Unreasonable *Machiavillian*, but Haughty and Insolent Innovators, *who are given to Changes*, and *fear neither God nor the King*: as our *Solomon* intimates, *Prov. 24. 21.*

1. For Scripture. I would fain know what Article of *Faith* is more plainly, and more expressly asserted in the word of God, than this thing. Consult the place in *Rom. 13. 1, 2. Let every Soul be subject to the higher Powers, for there is no Power but of God, the Powers that be, are ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God. And at the Fourth ver. the Apostle tells us, twice in a Breath, that the Magistrate is the Minister of God. Where he confuteth two very gross mistakes, the one on the Christians part, the other on the Heathens. There were some lately converted from Judaism to Christianity, who did greatly question whether the Roman Government they lived under then was from God, as that was under the Kings of Israel. The Pharisees once put the Case to our Saviour, whether it were lawful to give Tribute unto Cæsar or not, *Mat. 22. 17.* Though they were forced of Necessity to submit to the Roman Yoke, yet they did not think that it was laid upon their necks by the hand of God. And therefore that Speech of theirs, *we have no King but Cæsar, Joh. 19.* was spoken only to curry-favour with Pilate. For their frequent Rebellions, and endeavours to set themselves free from the Heathen's power, were a plain Argument of their perswasion, that their Jurisdiction over them was an Illegal Usurpation; and *Grotius* fetcheth it out of the *Talmud*, that they were wont to say, *we have no King but**

God. Now this opinion, *that the Romans were not their Lawful Governours*, continued still in the breasts of some Converts : and for the correcting thereof, *St. Paul* lays down that plain Proposition, *There is no Power but of God*. Again, there was another mistake on the Heathen's part, who, among other Calumnies, did cast this Reproach upon the Christians, that they were disloyal, and seditious ; and the pretence for their malicious Accusation was this, because they cryed up their Liberty, and refused to Sacrifice to Pagan Deities, and would not swear by the Emperour's Genius, and the like. Therefore, to stop the mouth of Slander, and to tie up the hands of Disobedience, the Apostle lays down this short Proposition, as an undoubted Maxime of Christianity, *that the Powers that be are Ordained of God* ; and when *St. Paul* wrote this, the Power was in the hands of *Nero*, who was as great a Monster as ever the World bred, excepting *Cromwell*. Add to this, that of *Daniel*, *Blessed be the name of God for ever and ever, for wisdom and Might are his ; and He changeth the times and seasons, He removeth Kings, and setteth up Kings*, *Dan. 2. 20*. That of the Psalmist, *I have said, ye are Gods*, that is, in His place, and his Delegates, *Pf. 82. 7*. That of our Saviour to *Pilate*, *Thou couldst have no power, unless it were given thee from Above*, *Joh. 19. 11*. That, Subjection is required of us not only for wrath, but also for Conscience sake,
over

over *which* none but God alone hath an *immediate power*; that, he who Rebelleth is not only a Traytor against the *Laws of men*, but a Sinner in grain against the *Laws of God*; and that, as the Wages of sin *in general* is Death, so the reward of *this sin in particular* is Damnation; Nothing can add light to these words, that are as clear, and bright as the Sun: and the Result of them plainly is this, That the *Supreme Power is of Divine Right*, because it is set up, not only by Gods *Permission*, but by his *Institution and Appointment*; by his *warrant and Ordinance Imperial* do Kings reign: so that he that lifteth up his hand against the *Lords Anointed*, striketh at the Face of God himself; as he told Samuel, that the *Jews* had rejected Him, (the Lord of Life himself) that He should not Reign over them, 1 Sam. 8. 7.

2. If now in the second place we argue from Reason: It is impossible to shew by the strength of any Philosophy, that Government can be derived but from God alone. For questionless, the World was not created to be nothing else but a huge Wilderness; neither were men sent into it only to beat and devour one another like salvage Beasts. God did ever design, that we should live *godly, righteous, and sober Lives*; and our *Passions* being so *various and turbulent*, and our *Wills* being so *perverse*, we cannot imagine how there should be among us any *Order* without *Rule*, nor any *Rule* without

out *Law-Makers* ; and therefore a Governour is of *God's Appointment* , who never decreeth the *End*, without decreeing the *Means* first.

I know what can be said as to this ; *viz.* That every man is born a Free-man by the Charter of Nature ; that he comes into the world invested naturally with a Title to it, and with Liberty in it, and so no Man can take his *Inheritance* from him, without his own suffrage and consent. Let this be believed, that every one hath power over his *Goods*, whether to keep or alienate them : that he has a power over his *Liberty*, to divest himself of it or no. 'Tis granted, that in *Elective States* men do voluntarily put their power into the hands of the Chief Magistrate ; and 'tis reasonable they should do so, that by these Advantages he may be enabled the better to protect them. But when this is done, all is done that is in the power of *Man* to do. There is something else which is the richest Jewel in the Governour's Crown, namely a *Power of Life and Death* ; he must bear a *Sword* in his hand to execute *Capital Punishment* upon Malefactors in Cases *Criminal* ; or else it cannot be that a Kingdom should stand. Now, this Power can be given him by none but *God himself*, whose Vicegerent and Representative he is. For none hath an *Original Right* to our Lives but He that formed us. Whatever some *Heathens* have thought, yet it was

was never granted by any *Christian*, that a man hath any power to kill himself. He may sell his *Estate*; he may give away his *Liberty*, chain himself to an Oar as a Galley-Slave, as a Jew had liberty by the boring of his Ear through, to become a *Servant* all his days. He may open a *Vein*, or amputate a *Member* for the preservation of the rest; but kill himself he cannot, without being *felo de se*, guilty of his own blood: Now, what he is not able to do himself, how can he empower another to do it for him? How can I communicate that to him which I have no Right to my self? Since no man is Lord of his own life, no man hath liberty to rob himself of it, nor power to warrant a second Person to do it. *Vengeance is mine, I will repay, saith the Lord*: It is Gods Sword wherewith the Magistrate strikes; and by Him he is Ordained to be an Avenger: By whomsoever he is Chosen, by God alone he Reigneth; his Crown and Scepter, his Prerogatives and Royalties he holdeth of Him, and of none besides. Take the World distributively or collectively, either Man by Man, or by whole Communities, the King owns no *Superiour* or *Enfranchiser* (much less may he be invaded by an *Usurper*) here below.

All the fear is, that by this grant a Monarch's Power will be unlimited: An idle Dream, which some *Demagogues* have held out as a *Flambeau*, to set the World on Fire: For though
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he be not under the *fear* of Law, being exempt from all manner of *Penalty*, yet it is confessed by all Divines and Lawyers, that the *directive power* of Laws doth oblige him. Who knoweth not, that God hath bound him to the respects of *publick Honesty*, though he hath not made him liable to a *publick Rod*? Who knoweth not, that the Laws of *Nature and Religion* do oblige him as he is a Man, and much more as he is Prince? Who knows not, that he is under the *Municipal Laws* of his Kingdom, such as is the *Petition of Right* here with us? To these he hath bound himself by his *Own Consent*: And who knows not, that a *Promise* or an *Oath* obligeth him too? and that sometimes he is *more careful* to keep it than his *very Subjects* are? But yet, if a Prince will abuse his Power, and the Law too, he is not subject to any manner of *Compulsion*, being accountable *only* unto God, who *alone* hath Seal'd his *Commission*. It is a violation of the Laws of God and Nature both, to drag a Supreme Magistrate into a *Court of Judicature*; and I never read but of *two* that were ever *haled* so since the World stood, *the King of Israel* before *Pilate*, and *the King of England* before *Bradshaw*, who was by far the greater Knave of the two, because of his *Malicious* and *Bloody Intention*. For, *Pilate* moved on our Saviours behalf, and sought to deliver him; but *This Son of Belial* contrived and intended our Sovereign's destruction; and thirsted for his Blood, and therefore *his* was the greater Sin.

3. But the time spends, and therefore I must touch a little upon the next Argument, concerning the sense of the Ancients about the Divine Authority of the Supreme Magistrate. And here I might fill a whole Volume with a Cloud of Witnesses; I, out of the *Heathens* themselves, who had no Candle to guide them but the light of Nature; and yet in ἡ δὲ φύσις, Sayeth *Homer*, Kings are from God. We look so upon our Governours (saith *Seneca*) as if we saw the immortal Gods themselves; and divers more have said, that Kings are God's Representatives, & à Deo secundi, next of all unto him. 2. Out of the Book of Wisdom, which though it be Apocryphal, yet is very Ancient, Power is given you from the Lord, and Sovereignty from the Highest, Chap. 6. 3. 3. And if you enquire of the Primitive Christians; *Clement* in his Constitutions will tell you, That the King is, τὸ κυλεῖν ἡγεμονία. The Ordinance of God. *Irenæus* will tell you, that by whose Command men are born, by his Command Kings are appointed. *Tertullian* will assure you, that the Emperour is from him, from whom the Man was before he was Emperour. That he hath received his Power from his hand, of whom he received his Soul. *Chrysostome* will inform you, that 'tis the work of Divine Wisdom, that some Rule, and others are in subjection. And *Epiphanius*, that the Civil Power is Ordained of God, who alone hath put the Sword of Vengeance into his hand. And *Augustine* is positive, that he who enthron'd Augustus, enthroned Nero too; that he who made Vespasian made also Domitian an

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Emperour;

Emperour; and that he, who set up Constantine the Christian, did set up also Julian the Apostate. What shall I speak of after Ages, which have all along spoken to the same effect? And what hath been said to this purpose, must be understood with relation to Lawful Magistrates only.

It sufficeth for the close of this matter, that it is, and ever hath been, the plain and honest Doctrine of the Church of England, and I should have wonder'd, how any Wise man should not see it in the Homily against Rebellion, but that I do consider, that that Homily is a Looking-glass; wherein those, who have been Traytors, cannot but see their own guilt and deformity, and therefore do not care to look at all into it.

You see by this time that the King is not by the laws of men, but by the Power and Appointment of God. By him Kings reign. The inferences now from this are very obvious.

I. If, by Him Kings reign, then for his sake we are bound to Obey them. It is St. Paul's Conclusion. Let every Soul be subject to the higher Powers, for this Reason, because there is no Power but of God. It is an Act of common Justice to be subject to him under whose Government and Protection we live. For why should that man have any benefit from that Ordinance, which he will not submit to? Nay it is a *Prima Act of Religion* too to be obedient to the Magistrate, who beareth the stamp and image of God; and that, not only as he is a man, but chiefly as he is a Magistrate.

I know there are some who make nothing of this.

this Command, though the breach of it be attended with no less than *Damnation*; they can *despise Government*, and *speak evil of Dignities*, and pull them down from their *Thrones*, and take their *Crowns* from their *Heads*, and their *Heads* from their *Shoulders*, and yet think they are very *Godly* men too, and perhaps the *more Godly* for that. But whatever men may pretend, *Godliness* cannot be without *Obedience*; the *fearing of God*, and the *honouring of the King* must go together, because the King hath no less than *God's Authority*, and such *Religion* as is not cloathed with *Subjection* is plainly nothing else, but the cloak of an *Hypocrite*. According to this *Rule* the best Christians have carried themselves before Religion came to be *Sophisticated*. Witness the whole Company of the old Apologists; *Tertullian* in particular, who boasted with great confidence, that *Nunquam nec Albiniani, nec Nigriani, nec Cassiani inveniri potuerunt Christiani*; that is, never was a true Christian found to be a Traitor to his Prince (though some in these latter dayes could have wish'd that that passage could have never been found in the Writings of *Tertullian*.) I cannot but take notice here of an ungodly and scandalous *Evasion*, which has been used by some who have come among us, partly from *Tyber*, and partly from the *Lemain Lake*; and like *Herod* and *Pilate* have consented together to do mischief. *Bellarmino* and *Parsons*, and other *Jesuits*, have given this Reason, why the *Primitive Christians* rebell'd not, *Quia deerant vires*, Because they wanted strength.

And we cannot but lament when we consider that *they*, who have so *bitterly* declaimed against the Papist's, have yet lick'd up *their principles*, and prosecuted *their design*. But 'tis well known that *Buchanan* and *Knox* long ago, and *Goodwin* and his fry *since*; and (within these eight years) the *Author* of that *Expedient*, which was the fore-runner of the *General Indulgence*, have said the very *same thing*. But, not to speak of the *quite contrary* Testimonies of *Cyprian*; nor of the *Theban legion*, consisting of above 6000. in the Reign of *Dioclesian*, who suffer'd themselves to be cut in pieces rather than they would rebel; *Tertullian* himself said, that they *wanted not forces* to revenge themselves. *seeing all places were fill'd with great numbers of Christians*; *Cities and Islands, Towns and Castles, nay the very Senate, Court and Camp swarming with men of the Christian Profession*; and 'tis well known that *Julian* the Apostate's Army consisted of *Christians* for the most part, who though they had the Sword in their *hands*, yet could not lift them up, but in *Prayer to God*, that he would divert the Emperour's most *wicked* designs. Religion is so far from *disturbing* the publick peace, that it settles the King's Throne upon the *surest* Basis: And as *Guiccardine* tells us how it pass'd for a Proverb, that *Proprium est Ecclesie Romanae odisse Caesares*; it is Natural to the Church of *Rome* to *hate* Princes: So the World can bear witness of the Sons of *this Church*, that they did ever *love* and *honour*, and dutifully *obey* them; and an ingenious and good man, who hath of late

excellently written upon our *Liturgy*, observes, that whereas we pray in our *Letany*, that God would deliver us from all *Sedition*, *privy Conspiracy*, and *Rebellion*, nothing to that purpose can be found in any of the *Roman Missals*: It is a *Glory* belonging to this Church, that as all her *doctrines* are pure, so all her *practices*, and *prayers* are loyal.

2. If by him *Kings reign*: Then beware we of those *deceitful workers*, who, like Rats that gnaw in the dark, do *privily* go about to *undermine* Government, by such poisonous *Doctrines* as these, that *Kings may be deposed*. For if all the powers on the *Earth* cannot give a King his Authority and Prerogative, neither can all the powers on the *Earth* take them away. We know whose Creed it is, that the *Pope* is Head of the Church; that Princes hold their Crowns of him; that by his command their Kingdoms may be taken from them; that a dispensation absolveth men from all manner of *Oaths*, and an *Excommunication* doth discharge them from their *Allegiance*; that, if Subjects cannot depose their King but by *War*, then they may raise an *Army*, and proclaim him a common *Enemy*, and at last take away his life: nay, that though sentence be not *formally pronounced* against him *Ex Cathedra*, yet a Prince his being guilty of *Heresie* doth *ipso facto* deprive him of all his *Royalties*, and any private person whatsoever may lawfully kill him. Hence it was that *Chilperick* of *France* was dethron'd; that *Francis Dandalus* of *Venice* was bound

with chains, and fed like a dog with scraps and bones; that *Henry* the third was murder'd by *Clement*, and *Henry* the fourth by *Ravaillac*. These are such deep stains in his *Holiness's* Sleeve, that all the waters of *Tiber* will not wash them out. Indeed some of his flatterers have used *this* devise as *Fullers-soap* to take it off, if possible; that these were only the Doctrines of the *Canonists*, and a few more; and the practices of some *private men*; and therefore they take it ill that they should charge it upon their *whole Church*: But 'tis observable what we find in the *Controversial Letters*, that when *Blackwell*, the Arch-Priest, advis'd the *English* Recusants to take the Oath of Allegiance, the *Pope* sent over a Breve, and forbade the Oath: and *Bellarmino* reprehended *Blackwell* for an Apostate from the *Catholick Faith*. And in the dayes of King *Charles*, our blessed Martyr, *Anno* 47. when there were hopes that all parties would agree, the Papists subscribing to some Articles which tended to the confirmation of our Government, the Old man at *Rome* check'd them, and made some do penance for it. And since *this Kings* happy Restauration, when the *Irish* Remonstrance came out with hopes of gaining a Toleration, by the renouncing of some pestilent Doctrines, *Peter Walsb* the Contriver of it was Censur'd for his disobedience to the infallible Sea. To these I shall add but one observation more, that when *Henry* the third of *France* was murder'd, the *Jesuites* wrote a Book *de justâ abdicatione* Hen-

Henrici tertii, wherein they affirm that it is lawful for any man to kill a Tyrant; and that Book was allowed at Rome; my witness for this is Father *Watson* the Seminary Priest (in his *Quodlibets*;) and yet that very man, who accused the *Jesuites*, was afterwards executed for Treason himself. And now let the impartial world judge how it concerneth all States to spew those villains out of their land, who do not only like the Egyptian Frogs croak in Kings Chambers, but like so many *Leviathan's* are ready to devour them.

But we must not think, that disloyalty and treason do lurk onely under a *Friers Cool*: it had been well for us, if it had not found shelter under the *Schismaticks Cloak*. We look upon the *Jesuites* as the very worst of Papists; because no other Sect is such an enemy to civil Government, as they. And what a sad consideration is it, that they, who have called themselves the purest Protestants, should choose no principles to espouse and pursue, but the *Jesuites*? Let impartial men consider what seditious practices King *James* charged some Reformers with in the conference at *Hampton Court*; that, in the *Geneva Translation* of the Bible, the Marginal Note upon the 2 *Chron.* 15. 16. taxeth *Aha* for deposing his Mother only, and not killing her: that *Salmasius* hath marked a sort of men in *England* with as black a coal as ever the Art of man could find; that the two great Apostles of the North did teach, that if Princes were Tyrants, their Subjects were free from all bonds

bonds of Allegiance, that it was as lawful to kill them as Wolves and Bears, and that it is *Blasphemy* to say, (though *Paul* and the old Fathers said) that we must obey Kings, be they good or bad. Let us consider that a Book formerly written against the Supreme Civil Magistrate (whereof *Fidelerus* a Papist was thought to be the Author) was proved to have been written by a Dissenter; and that, in the very year when King *Charles* was beheaded, another book was Printed (and as some say, licensed by the Fag-end of the house of Commons) bearing this Title, *Several Speeches deliver'd at a Conference concerning the power of Parliament to proceed against their King*, which was found to have been the same with the seditious Pamphlet of *Parsons* the Jesuit, of *Succession to the Crown*. I say, who so shall consider these things rightly (that I may not mention any new instances, since the discovery of the late devillish Plot) must needs see, that many great Pretenders among us have been plain Jesuites, and we may say of them, as was once said of one of their Fraternity, that they preached such a Gospel as was *clad in Armour*. From such Preachers as these, *Good Lord deliver us*.

3. If it be by *God* that *Kings* reign, then we may well ask the Question, by whom it is that Kings are murder'd? By *God's permission*; no doubt. He may hold his hand, and not interpose his Omnipotence, to rescue an innocent man from violence, but let things go on in vengeance for a peoples sins: So he suffer'd *Abel* to be murder'd

der'd, and his own Son to be murder'd; and 'tis no wonder that in wrath to *this Nation* he suffer'd our Good King to be murder'd. But all this will not excuse either *Cain*, or the *Jews*, or the *high Court of Injustice*, which outvied *Both* in their boldness and wickedness. 'Twas by God's permission that all this was done, but yet by the Contrivance and Instigation of him, who worketh in the children of disobedience. *Ephef. 2. 2.* Before *Judas* betrayed *Christ* the Text saith Emphatically, that the *Devil enter'd into him*. Had not the *Devil* been in him, he could not have betrayed his Master: But considering all the circumstances of that horrible Act committed at this time, it was so diabolical, so transcendently and eminently Diabolical, that the *Divel* never shewed himself to be an Absolute Prince and Ruler until now. Shall I crucifie *your King*? says *Pilate*. The Heathen could not but speak it with indignation and horreur. What? Crucifie *your King*? 'Tis such a *Base* as well as *Barbarous* Act, as every one, who as but the face of a *man*, though he be never so great a *Villain* cannot, methinks, but blush at the very thoughts of it. The *Jews* were an inhumane, and blood-thirsty people; They killed the *Prophets*, and stoned them which were sent unto them, and yet when *Pilate* put it to the Vote, whether he should crucifie their *King*, they seem'd to detest and abhor it; they said we have no *King* but *Cæsar*; intimating, that had they been satisfied that *Jesus* was their *King*, they would

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not

not by any means have his blood shed, or so much as lift up a finger against him. To confirm this, our Saviour himself upon the Cross pleaded their Ignorance, *Father forgive them for they know not what they do.* It was *ignorantia Facti*, ignorance of the fact, not of the Law. They knew, by the Laws of God and nature, they ought not to murder any, much less *their King*; but they were not convinced that that man was *He*. But those fordid and degenerate Traitors, who executed their Malice upon *this holy Martyr*, they *knew* him to be their King, they *confess'd* he was so at his tryal. They had *Sworn Allegiance* to him, nay they swore it in a *Solemn Covenant of their own*, in which little was good or tolerable but that very clause; and to let the world see how little they regarded, either *Humanity* or *Religion*, *Promises* or *Oaths*; to convince us that they feared neither *Man*, nor *God*, nor the *Devil* himself, they *kept* that Covenant where they should have *broken* it, and *forsook* it where they should have kept it.

I cannot but wonder at the monstrous Hypocrisie of those Times, when the *Glory of God* was set in the Frontispiece of every dismal Tragedy. I have read of Pompey the Great, that he erected a Theatre for Digladiators to fence and kill one another in, and, as if intended to sanctifie his horrible Design, he built a *Temple* over it, and dedicated it to *Venus*: so did these cursed Miscreants (whose Religion was of the same size with their Loyalty) act all along under the *Vizard of Religion* (Their Father *Lucifer is* often trans-

transform'd into an Angel of light) they perjur'd themselves *in the name of the Lord*, enter'd into a wicked League *in the name of the Lord*; Levyed and carried on a *Rebellion in the name of the Lord*; proclaimed a *Fast* before the Execution day, (as *Jezebel* did when she sought *Naboth's* blood,) *in the name of the Lord*; *in the name of the Lord* they cut off the head of his *Vice-gerent*; and did such wonderful works, as the Sun never saw before, since 'twas created. Religion, that tyeth the hearts of men in a bond of love; Religion, which is a Preservative of Government and obedience; Religion, which assigneth an *apartment in hell* to every Rebel, and, I believe, the *lowest Dungeon* in hell to every *Regicide*; that, it seems, did bring the good King to the block, which should have upheld him in his throne. Is this the *Glorious King* they promised to make us? Is this the *Holy Reformation* which they cryed up to the skies? *Holy* did I say? This *One act* will make the memory of it *odious*, and *detestable* to all eternity; however some make a shift to *wipe their mouths* at last, with the Whore in the Proverbs, as if they had done *no wickedness*.

And shall the Blood of *Charles* the first be forgotten Thus? However it was spilt upon the Earth, yet the cry of it is gone up to Heaven, and hath returned upon our Heads, in *Plagues* and *Wars*, and many *dismal Fires* by Sea and Land: and if we repent not of it seriously and heartily, it is to be feared that God will enter into Judgement *further* with us yet. The guilt

of that Innocent and Sacred Blood, is not so easily washed off, as an *Act of Indemnity* is made.

Well, it is time to Conclude. Those black and gloomy days are gone, and God grant we may never see them more. What I have said, was not intended to ease me of my Choler, or to provoke mens Passions (unless it be that of sorrow) or onely to rip open an Old Ulcer to enrage the Patient: But to lay before you the *Grand Impiety* of the Fact, which indeed this Solemnity doth require of us in some measure, that out of a deep Sense of this Nations guilt, we may be stirred up (All of us) to be Humbled Truly and Sincerely for so foul a Crime, and from the bottome of the most penitent hearts to beg of God, not to lay this Sin, this grievous and horrid Sin, to our charge. And in this Duty there are two sorts Concerned.

1. Those old, and Grey-headed Rebels, who did either assist, or encourage, or countenance the Murder, and have liv'd to see the fearful Consequences thereof: I wish they may have liv'd to repent and be asham'd of the sin too. But how many are there, who will not own themselves to have had an hand in it, but lay it rather at the Jesuites door, or some where else; far enough, to be sure, from their own Threshold? One would think, that men who have been so horribly disloyal to the Father, if they were sensible of it indeed, and convinced in their Consciences that they sinned, would long ago (as one fruit

fruit of their Repentance) have shewn the most Dubtful submission and obedience unto the Son. But 'tis sad to consider, that instead of a *sincere Amendment*, they are not yet come so far as to *Judas his Remorse*. For he *Repented himself*, saith the Text, and acknowledg'd that 'twas *Innocent Blood*, which had been betray'd, and that *he himself* had betray'd it, and that he had *sinned* in betraying it: *I have sinned*, said he, *in that I have betrayed the innocent blood*, Mat. 27. 4. Here was a very great sorrow, and that which made him refund the thirty pieces of Silver, and at last to go and hang himself too. I do not wish the men, I now speak of, *Judas's end*; but I heartily wish that they were so *sorrowful* as to confess their *guilt*; and so honest, as to make some Restitution of the *Price of Blood*; and moreover, that they were such friends to *themselves*, and so just to the whole *Nation*, as to bring forth such fruits of Righteousness, Peace, and Obedience, as are meet for Repentance. For if they would consider it, 'tis an Eternal reproach (besides many other mischiefs) which they have brought upon Religion by the Sin of *this day*; and for it's kind, greater, then what the *Romanists themselves* have hitherto occasioned. They have murder'd Kings *privately* with poyson; they have assassinated Princes *openly* with Knives and Ponyards: but they never yet brought a Monarch to the Block by a semblance of Judicial proceedings, daring the Majesty of Heaven by their Superlative Villany: The Jesuite has been but a Puny, in comparison of *these Regicides*; and yet I wish there were

no Room for the Prophets complaint, *I hearken-ed and heard, but they spake not aright; no man repented him of his wickedness, saying, what have I done,* Jer. 8. 6.

2. But even we also are concern'd in the *Du-ty* of the Day, who were not concern'd as Actors in the *Sin*. There are thousands of us, that either were then *unborn*, or had not power so much as to make an *attempt* to rescue Innocence: and there are many more in this Kingdome, who were so far from helping to cut off the Kings head, that they did not help to drive him to his Scaf-fold, or to hold him by the Hair, but disown'd and declared against those inhumane, unnatural, and barbarous Proceedings. But this notwithstanding, we are all of us concern'd to be thoroughly humbled for that, which was acted by *other hands*. For that sin hath redounded to the detriment of the *whole Nation*: And that Bloud is still clamarous against us in the language of those Soul's under the Altar, *Rev. 6. 10.* How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the Earth? and though Vengeance hath been coming upon us with a *slow pace*, yet if we repent not in time of our evil courses, God will reckon with us at last, and reckon with us severely too; we have already smarted for this sin in a high degree; and as the Jews were wont to say: that in every of their Visitations there were some drams of the Golden Calf, so we have Reason to believe, that in every of our Visitations there have been some drops of that Sacred
Bloud,

Bloud, and yet the *Anger of God is not turned away, but his hand is stretched out still*, either to Correct, or to dash us in pieces. God of his Mercy grant us first sincere and Universal Repentance, and then *Peace* and a lasting Prosperity, for Christ Jesus his sake, *whose Bloud speaketh better things, than the Sacrifices of Abel.* Amen.

FINIS.
